CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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MISCELLANEOUS EXTRACTS.

Peterborough Questions.

The questions by Bishop Marsh, which we gave in our last, have been the occasion of calling forth a number of publications in England; some against them, and some in their defence. The following are the titles of some of these publications.

I.—*A Speech delivered in the House of Lords on Thursday, June* 14, 1821, by Herbert, Lord Bishop of Peterborough; *in Answer to a Petition presented to the House of Lords respecting his Examination Questions.*

II.—*Episcopal Innovation; or, the Test of Modern Orthodoxy, in Eighty-Seven Questions, imposed as Articles of Faith, upon Candidates for Licences and for Holy Orders, in the Diocese of Peterborough; with a Distinct Answer to each Question, and General Reflections relative to their Illegal Structure and Pernicious Tendency.*

III.—*A Vindication of the Questions proposed by the Bishop of Peterborough, to Candidates for Licences and for Holy Orders within his Diocese, from the Objections contained in various Pamphlets, more particularly in one entitled "Episcopal Innovation, &c."* By the Rev. William Jephson, A. M.

IV.—*A Letter to an Undergraduate on the Subject of Episcopal Ordination, occasioned by the Introduction of Certain Questions into one of the Dioceses of the Kingdom, and proposed to the Candidates for Holy Orders; demanding a full, clear and unequivocal Answer to every one of them, on Pain of Exclusion from the Ministry.* By Robert Hawker, D. D. Vicar of Charles, Plymouth.

The Review which we now give of these publications, is taken from the Monthly Repository for September.

The controversy to which these pamphlets relate, is of no mean importance. It occupies, at the present moment, the two great and active parties into which the Church of England is divided. The result may involve the momentous interests of truth and freedom. We are lookers on, but not indifferent spectators.

These "Questions" form quite an era in the history of the Church of England. A careless reader may see little in them; but the practised theologian will instantly perceive that they penetrate to the marrow of some of the most vital questions in religion, and that where they do not express much they imply the more.

The Bishop, we think, makes good his *legal* right to enforce his "Questions;" but we cannot help thinking that his adversaries have the advantage when they deny his *moral* right to impose upon candidates for Licences and Holy Orders, the necessity of replying affirmatively to Questions which by implication, contradict the plain sense of the articles of his own Church, which he is pledged to believe *ex animo*, and bound to uphold and defend.

To such as know Bishop Marsh's history, and respect his talents and character, it must be gratifying to perceive with what indignation he replies before the Lords to the charge of requiring *subscription* to his Questions:

"But, my Lords, I must not merely deny the charges: I must confute them. And first, my Lords, I will reply to the charge of requiring subscription, 'subscription,' (as the Petitioner says) 'to the entire document,' which document, as he further says, contains a new standard of faith. Now the document, as he calls it, consists of a string of Questions; and subscription to Questions would be so absurd, that no man in his sober senses could require it. The name of the person examined can be affixed only to his Answers. If, therefore, the signing of his name to his own Answers is a subscription to a new standard of faith, it is at the utmost, only a subscription to his *own* standard of faith. But, my Lords, the signature to those Answers is required for a very different, a very obvious, and a very common purpose. It is required merely as an acknowledgment on the part of the person examined, that the Answers which are sent to me, are really *his* Answers. And this signature, which neither is, nor can be, required for any other purpose, than merely to authenticate the Answers, is represented by the Petitioner, as subscription to a document setting forth a new standard of faith. Really, my Lords, I could not have supposed, that so *gross* a perversion of the truth could ever have found its way into a petition to the House of Lords."—pp. 17—19.

His Lordship says, that his Questions were "intended as a test of *doctrines*, and form only a *preliminary* examination for Holy Orders," (p. 26) and adds in a note,

"Very incorrect statements have been made on this subject, even where it might not have been expected that the Bishop of Peterborough would have met with unfair treatment. On the mere supposition, that the answering of these Questions forms the *whole* examination of Candidates for Holy Orders, the Bishop of Peterborough has been represented as deficient and superficial in his mode of examination, and of directing the chief attention of young men to polemical divinity. The Translator of Michaelis, and the Author of Theological Lectures embracing the whole body of Divinity, of which the Lectures on the Criticism, the Interpretation and the Authenticity of the Bible, have been already published; did not anticipate the charge of attempting to *narrow* the views of young divines, or to circumscribe theological learning within the limits of controversial divinity. The Examination Questions are proposed in the *first instance*, because if it shall appear from the Answers to them, that the doctrines maintained by the candidate, are contrary to the doctrine of the Liturgy and Articles, he cannot be a fit person for the ministry of the Established Church."

The note concludes by stating the further success of examination.

The Author of the pamphlet entitled "Episcopal Innovation," is probably an "Evangelical" clergyman of the "Calvinistic" order. The praise cannot be refused him of a laborious and acute polemic. But his talents, and they are great, cannot relieve him from the embarrassment of having to maintain at the same time, the doctrines of Scripture and the decisions of the Church of England. From the following passage, it would seem as if he regarded the Prayer-Book as the last appeal in a theological dispute:

"In the CHURCH," (the capitals and italics are quoted) "the *essence* of her *principles*, and such as may be common to other Christian denominations, is the system of *doctrines* which she embraces: or in other words, her *doctrinal Articles*. —*These*, like the essential laws of the state, are the *basis of all genuine religion*, and the foundation of all *future felicity*. *These* are the *vitals* of the *Church*."—p. 113.

This Author, as if conscious of his own strength and of that of his party, is very bold in his writings to the Episcopal bench on the fatal consequences of such innovations as Bishop Marsh's:

"But we warn his *Lordship*, we warn our *Archbishops* and *Bishops*, we warn the *Legislature*, we warn every person *great and small* who has at stake any thing valuable either in *Church* or *State* or who approves (to use his Lordship's words) '*the religion of the fathers* and the *constitution of their country*, to put a speedy stop to such unauthorized, such unchurchman-like, such destructive innovations. If the *Bishop* of *Peterborough's* measures are pursued, if his *conduct be imitated*, if our *genuine articles* are to be *laid aside* as antiquated things, if our *sons* are to be shut out of the Church, by *new tests* of religious faith, if *Incumbents* are to be deprived of their assistants, and *Curates* dismissed from their Cures, if the *people* are to be robbed of their spiritual treasures, and an iron yoke of bondage placed on the neck of 'them that are quiet in the land,' and *all this*, for *no crime*, *no cause*, but because the Bishop or Bishops will have it so,—there needs no *prophet* to predict the result:—the *Mitre* and the *Crown* will *fall together!!*"—Advert. pp. iv. v.

We apprehend that the Bishop's "Evangelical" antagonist suspects the "Questions" of a tendency to "Socinianism;" for there are several passages (we have marked about half-a-dozen) in which this heresy is brought in as a bugbear to terrify the reader. Good Richard Baxter, in his Life, we remember, holds up a certain Roman Catholic to abhorence! and to make him appear more abominable, calls him a "Socinian Jesuit." But it may give rise to speculation, that Dr. Marsh, who so well understands the bearing of every question, should have thought it necessary to shut out Calvinism from the Church by a multitude of searching inquiries, and should have left the doctrine of the Trinity to be guarded by the Articles and the Nicene and Athanasian Creeds.

This writer against "Episcopal Innovation" is an unlimited admirer of the Church of England as by Law established; and moreover, an eulogist of the "Evangelical" party, on account of their being adorned in a higher degree than others, with the graces of humility and tenderness: but he does not think himself called upon to keep any terms with one of the Heads of his own church. He thus characterizes the Bishop of Peterborough's scheme:

"First—*It subverts the foundation, and destroys the force of genuine morality.*

"Secondly—*It admits of baseless and spurious morals.* And yet makes *such* morals a '*condition of salvation!!*' In other words, the *true character* of his Lordship's 'Questions,' is this, 'SALVATION *by good* WORKS WITHOUT HOLINESS!'"—pp. 70—71.

Again he draws this inference from the defectiveness of the chapter on "the Holy Trinity:"

"It affords an alarming proof how far the reception of what is called an '*Orthodox*' *Creed*, and how far the professed faith of a dignified clergyman, yea, of a Bishop, may consist, with the most determined hostility to *every vital*, *every heart-cheering*, and *every saving doctrine* and principle of *divine truth*, as they are found recorded *in the Bible*, and in the '*Articles of the Church of England!*' We say *determined hostility*. For without this, a step so *bold*, so *dangerous*, so *arbitrary*, so even *hyperpapistical*, would never have been taken as that of *forming* '*Questions*' like those we have been considering; and then of making a peremptory demand of the belief and signature of the Candidates in a '*full*, *clear*, *and unequivocal*' manner to every one of them!!"—p. 103.

He asserts, in the following passage, that the Bishop is only pursuing a long and deep laid design:

"We know very well, and every body who is at all acquainted with the history of the business, and the determination with which his *Lordship* left *Cambridge*, knows very well, that these 'Questions' were intended as a *Trap* in which to catch *evangelical Candidates;* or, as his Lordship prefers to call them, *Calvinists*.—But why catch *evangelical* Candidates? Would not the *Articles* and the *prayer book* of the 'Established Church' catch them? Would not that legitimate test shut them out? What! will not *that* '*safeguard*' keep the door against *evangelical Candidates?* How then can his *Lordship's* '*questions*' do that? Here is a *dilemma* which we would wish his lordship well out of."—p. 110.

But a still more biting passage remains to be quoted. We have no pleasure in extracting it, but it may be of some use to shew to our readers, that the polemic spirit is always the same, and that if Churchmen do sometimes fall upon Unitarians without mercy, they do not hesitate when passion or the supposed influence of the spirit prompts, to worry and devour one another.

"*Dr. Marsh* took great pains, some time ago, as his *Holiness* has since done, to prove how very dangerous it is to send the Bible into the world 'without note or comment;' and he wished the '*Prayer Book*' to be circulated with it as a '*safeguard*.' The secret however, is now come out; and we learn that his Lordship is as jealous of the '*Prayer Book*' going abroad *alone*, as he formerly was of the *Bible*: and that he cannot even suffer it in the hands of '*Candidates for Holy Orders*,' without the *commentary* contained in these 'Questions' as a '*safeguard*' Do we wonder that Gandolphy should have claimed Dr. *Marsh* as a Brother and a *Papist!!*

"Dr. Marsh, in his 'Address to the University of Cambridge,' and subsequent controversy against the Bible Society, certainly made a great show of zeal and regard for the '*Prayer Book*.' And he at the same time (in order to discredit the *Calvinistic Clergy*, who, he says, generally support the Bible Society) insinuates that they 'cannot have much pain in parting with the Liturgy.' It becomes now a grave and important inquiry, *why* Dr. *Marsh* (now *Bishop* of Petersborough) should feel so close an attachment to the *Liturgy*, while Calvinistic Clergy '*cannot* feel such attachment.—We can assure his Lordship, however, that the '*Calvinistic*' Clergy (under which appellation he includes the *Evangelical*, not a few of whom are *not Calvinistic*) do most highly esteem the Liturgy; and that no event could easily be mentioned which would give them *more* '*pain*' than its destruction.

"We hope that a sufficient body of evidence has been afforded in the preceding pages, to prove the *coincidence* of *sentiment* between the *Church of England* and *those Clergymen;* and we further trust that as little doubt remains upon the reader's mind about the want of conformity to the Church documents in the sentiments of *Dr. Marsh*. No unprejudiced reader can for a moment hesitate to decide who *loves* the Liturgy most for its *own intrinsic* excellency. Its prayers and its doctrines breathe the spirit of heavenly devotion. And to every *evangelical* divine, they are the theme of his instruction and the life of his soul. But does any thing like this appear in the spirit and language of *these Questions?* Alas, nothing like it. For *what* then does *Dr. Marsh* assume to value, in so superior a manner, our admirable '*Liturgy*'? The following sentence in his address may possibly help us to a solution of the difficulty—The established Liturgy is the '*Tenure of Civil and Ecclesiastical Preferment!*'

"Does it then, we ask, stand confessed that the *evangelical* Clergy love the Liturgy for its *intrinsic excellency*, its *scriptural doctrines*, and its *spiritual purity*, while Dr. Marsh loves it because it is the '*tenure of Ecclesiastical preferment*'? But if *this* be true, had we a *Popish*, *a Socinian* 'Liturgy; or one as highly *Calvinistic* as he supposes ours to be otherwise, whatever might be the effect upon the *Evangelical* Clergy, his *Lordship*, ever true to the liturgy as 'the tenure of ecclesiastical preferment,' would still continue to retain his *Livings*, or enjoy his *Bishopric!!*"—pp. 106, 107.

This Author taxes Bishop Marsh with Jesuitry. The Bishop might retort, if it were not at the expence of their common church. The Baptismal Rubric declares infants baptized, to be regenerate. This, says the Bishop, is Christian regeneration. No, says his antagonist, referring to the substitution of godfathers and godmothers for the unconscious infants; a profession being made, the Church accepts it "in charity and in faith." "She *cannot make a service* for any *but spiritual receivers*, nor can she *consider receivers* as any other than spiritual persons, THOUGH SHE KNOWS" (the capitals are our own) "ALL WILL NOT BE SUCH."—Pp. 88.

Mr. Jephson, the author of the defence of the Bishop's questions, is a respectable writer, but less versed in controversy than the Author to whom he replies. He is quite as "orthodox" as he can be, but he makes no needless parade of his capacity for believing. A charitable spirit pervades his pages, and, though he does not vaunt of it, he appears to us to understand fully the true Protestant principle with regard to authority in matters of faith: what can be better than this paragraph?

"For after all, it is not to the Articles of any Church only, which are not of Divine Authority, but to the Bible, and to the Bible alone, that we must make our final appeal, as that is the only rock impregnable upon which the true Church must be built."

There is not much vivacity in Mr. Jephson's pages, but he can retort with some smartness: e. g.

"By the confession of the author, were it not for the influence of a fixed National Creed, upheld and prospered by a gracious Providence, we should long since, according to all human probability, have had our land overrun with Popery, Socinianism and Infidelity;' and were it not for the providential interference of Episcopal vigilance, exactly adapting its salutary measures to the times and seasons, notwithstanding all our Articles, bulwarks of the Faith as they are, and ever have been, we might be exposed to perils from our treacherous friends within, far more to be dreaded than any perils from our open enemies without. It is upon the principle of self defence from such treachery that this Prelate, who has so frequently and successfully shewn himself a zealous companion of the Church, comes forward, with a manly and open spirit of inquiry, to probe and sift the minds of the Candidates most thoroughly and without reserve, on those parts particularly which have of late become more interesting, from the manner in which they have been distorted even by some of our own ministers; and it is for the sake of excluding such, and not with the most distant view, as this author would insinuate, of imposing any new articles of his own, or of indulging a passion for innovation; but inspired with an honest zeal to contend earnestly for the Faith once delivered to the Saints, not to the modern Saints, who arrogate to themselves exclusively the name, though, with the same breath, they scruple not to call themselves the most desperate sinners, but to the Saints of old, who may be now looking down from on high, and rejoicing with the angels over this one among the many pious efforts of this Prelate, to frustrate machinations of the common adversary, who never enjoys a greater triumph than when he is able to pervert Holy Writ, and make the very articles of Faith, upon which we all rely for truth and consolation, turn directly by artful devices against the Church itself."—Pref. pp. xiv. xv.

Dr. Hawker's services (the author of the 4th pamphlet) would, we believe, have been willingly dispensed with by his "Evangelical" brethren on this occasion. He has asserted Calvinism so broadly and obnoxiously, that it has been found expedient to disown him as an *Antinomian*. His relentless system, including what Calvin himself called the *decretum horribile*, would mar the union of the two sects, before described, of Evangelical Churchmen. He will therefore be regarded as an intruder in the Peterborough warfare. Perhaps, too, his brethren form a juster estimate than he himself, of his controversial powers. He is confident and fearless, and has that species of eloquence which consists in saying whatever one likes, and in the crudest manner; which will sometimes look like originality; but he is unequal to the conflict with Bishop Marsh, and would do wisely to content himself with the greatness that he has attained amongst a portion of the good people of that warlike outport Plymouth, and especially "the Lord's people," "the companions and brethren of his pilgrimage," in *Charles*.

The Doctor dwells upon the doctrine of the "Holy Trinity." He is indignant at the Bishop of Peterborough's questions concerning the *offices* of the Three Persons; shrewdly guessing that herein is wrapped up some design of abolishing the Tri-une Personality. Yet this sound divine describes the "glory of the Holy undivided Trinity" in these following "acts:" God the Father *choosing* the Church, God the Son *marrying* the Church, God the Holy Ghost *regenerating* the Church!"—p. 17.

This mystical jargon is bad enough, but there is something worse in the Vicar of Charles's bigotry. "That man," says the oracular Devonshire divine, (p. 20,) "be he who he may, who merely professeth a belief that there is a God, doth, in effect, virtually deny him, while he acknowledgeth not the Scripture testimony of God, that he exists in a trinity of PERSONS." So, then, suppose Dr. Hawker could call up from their graves Moses and John the Baptist, and they should refuse to follow him in his Athanasian Creed,—he would call them *Atheists* to their faces.

Clapton, (Eng.) September 3, 1821.

SIR,—Your readers, I am persuaded, have been generally gratified by the Review of the "Indian Unitarian Controversy" [See Ch. Reg. p. 46.] I have now great pleasure in offering you the following communication, which, you will perceive, is immediately connected with that highly interesting subject

A few days since I was introduced to the acquaintance of an officer of the British army in India, who bore a distinguished part in the late Mahratta war, of which he has since become the very able historian. In conversation with this gentleman, who, on the close of the war, resided at Madras, and has very lately returned to England, I sought to gratify my curiosity respecting Rammohun Roy, whom I soon found to be his

friend and correspondent. My new acquaintance very obligingly offered me the two pamphlets which you have reviewed, and a letter from Rammohun, which had accompanied them.

This letter is dated Calcutta, Sept. 5, 1820. After expressing "grateful acknowledgements" of his correspondent Colonel B———r's "frequent remembrance," Rammohun thus proceeds:

"As to the opinion intimated by Sir Samuel T——r, respecting the medium course in Christian dogmas, I never have attempted to oppose it. I regret only that the followers of Jesus, in general, should have paid much greater attention to inquiries after his nature than to the observance of his commandments, when we are well aware that no human acquirements can ever discover the nature even of the most common and visible things, and, moreover, that such inquiries are not enjoined by the divine revelation.

"On this consideration, I have compiled several passages of the New Testament which I thought essential to Christianity, and published them under the designation of *Precepts of Jesus*, at which the Missionaries at Shrainampoor have expressed great displeasure, and called me, in their review of the tract, an injurer of the cause of truth. I was, therefore, under the necessity of defending myself in an *Appeal to the Christian Public*, a few copies of which tracts I have the pleasure to send you, under the care of Captain S——, and entreat your acceptance of them.

"I return, with my sincere acknowledgments, the work which Sir S. T. was so kind as to lend me. May I request the favour of you to forward it to Sir S. T., as well as a copy of each of the pamphlets, with my best compliments, and to favour me with your and Sir S. T.'s opinion respecting my idea of Christianity, as expressed in those tracts, when an opportunity may occur; as I am always open to conviction and correction?"

Rammohun Roy then expresses his determination "to leave India" for Europe, as soon as he can arrange his affairs, and his desire (which, however, he did not accomplish) "of going in the same ship" with his correspondent. Yet Colonel B. has no doubt of Rammohun Roy's continued determination to visit England.

State and prospect of Religion in the East.

Being an extract of a letter from a gentleman now and long resident in India.

"The strict unity of the Deity does not please our spiritual guides or fall in with the views of the missionaries, who, nevertheless, have ever found the doctrine of the trinity and the assertion that Christ is God a stumbling block in their way. The Chinese tell them they see no use in insisting on a new set of Gods being introduced in the place of their old ones. The Mohamedans accuse them of blasphemy in making a created man, although a great and blessed prophet, equal with God; and they accuse them of having falsified the original scripture, and of acting in direct opposition to the preaching of our Saviour, who says, pray to God alone. Unitarian missionaries would meet with less opposition than those of any other sect, as all appear ready to admit of one great, one sole cause, one God supreme; and the amiable character of Jesus Christ, his blessed doctrine, his pure, simple, but sublime religion; his love, charity, and good will to men, is acknowledged by every Mahomedan or Pagan who has had an opportunity of studying the Testament. I have paid some attention to the subject; and from China to the extent of our Eastern possessions, I have found the afore-mentioned reasons the only ones of any consequence urged against the Christian religion."

ANCIENT ORTHODOXY.

God took the sin of Adam, and squeezed out the quintessence of it into the human nature to propagate it to the world.—*Mr. Mather, of London.*

God takes delight to see the wicked sin, as one that sets ratsbane to kill rats, looking through the key-hole to see the rats eating the ratsbane, knowing that it would kill them; so God looks at the wicked, through his fingers, with pleasure, knowing it would kill them. *Idem.*

Christ was the greatest sinner in the world, as he was surety for the elect. No sin is charged on them, but all on him. To repent is not their duty, for God looketh to their surety to suffer for them. David's murder and adultery were not his sin, but Christ's; being charged to him alone as surety.—*Dr. Crisp.*

From Wansey's excursion to the United States 1794.

JUNE 1.—Priestley, Henry, and myself, went, accompanied by Mr. Genet, (the ci-devant ambassador from France) to the new Presbyterian Meeting, where we heard Dr. Rodgers preach, and afterwards administer the Lord's Supper to near two hundred people, who, in companies of forty or fifty at a time, succeeded each other in a large enclosed part of the meeting, near the communion table. "I invite," says he, "all of you to partake of the Lord's Supper; but none," said he, lifting up his hand, and throwing his palm outwards towards Governor Clinton's seat, where the Priestleys were, "no none of those who deny the divinity of our Saviour!" Query—was this a mark of his attachment to the principles of Christianity—or of illiberality? As soon as we came out, Mr. Lewis addressed us with the pleasing news that the Sansom, the ship in which Dr. Priestley embarked from England, was arrived at Sandy Hook; where she waited for a pilot, and would probably come up the narrows the next day. The town had been some time expecting his arrival, and several societies intended shewing him particular honour.

Owing to some accidents, or contrary wind, Dr. and Mrs. Priestley did not arrive till Wednesday, the fourth of June. Joseph Priestley, their eldest son, who had been waiting three weeks or a month for their arrival, took a boat to meet them as the ship came in, and they landed at the battery in as private a manner as possible, where young Mrs. Priestley and a friend or two received them; they went immediately to Mrs. Loring's lodging-house close by. It was soon known through the city, and next morning the principal inhabitants of New-York came to pay their respects and congratulations; among others, Governor Clinton, Dr. Provost, bishop of New-York, Mr. Osgood, late envoy to Great Britain, the heads of the college, most of the principal merchants, and deputations from the corporate body and other societies. No man in any public capacity could be received with more respect than he was. The Addresses delivered to him by a deputation from Columbia college, from the D———— and T———— societies, from the body of British and Irish republican settlers, &c. &. are already published in all the papers, with the Doctor's Answers.

One circumstance is worthy notice; his answer to the D———— society, which pleased every body, except the society itself. They had addressed him with a view of his uniting with them, as a partizan against that country which had used him so ill; but the Doctor, true to his professions when in England, told them, he came there not to be a public or political character, nor to accept of any public employment, but to spend his days in study, and privacy with his own family; his three sons being already settled among them.

ABRIDGMENT OF THE OLD TESTAMENT.

To the Editor of the Christian Register.

SIR—It has long appeared to me that a judicious abridgment of the Old Testament would be a very useful work, especially to the young. It certainly is desirable, in the highest degree, that they should as early as possible become acquainted not only with the history of the *Christian* dispensation, but also with the unbroken chain of historic events related in the Old Testament. But it must be obvious to every one who attentively considers the subject, "that in placing the Old Testament in the hands of children, we are presenting to them expressions that should never reach them, and awakening in their minds ideas which it is prudent to keep as long dormant as possible." For this reason it is that as a parent I feel no inconsiderable reluctance in recommending to my children the perusal of the Old Testament entire. To recommend select portions, or caution against particular portions of the entire volume, is sure to give full effect to the evil against which we wish to guard. I say the evil, for it cannot be denied, and needs not be concealed, that there are many portions of the Old Testament, which no minister of religion of any sect, would ever think of reading in public; and which, I believe, no head of a family could be found so superstitious, or indelicate, as to have read before his household. And I can conceive of no sufficient reason for such an omission, which will not operate with equal, and I should say greater force against the indiscriminate reading of the Old Testament by young persons of either sex. The passages referred to must be too obvious to those who are familiar with the Old Testament, to need particular description. That these should be expunged from the sacred volume, I would be the last to recommend. An irreparable chasm would thus be made. They are an invaluable relic of ancient simplicity, and furnish an important argument for the truth of revelation. For this 'language of nature' is what we ought to expect in those rude ages, to which it carries us back; and certainly no impostor of any subsequent age would think of introducing it, nor indeed be able to do it, without at once exposing his dishonesty, and sealing his condemnation. But I would recommend such an abridgment as would exclude "the exceptionable passages" without injury either to the "historical chain of events, or the annunciations of prophesy." It appears to me, and I know I am not alone in the opinion, that such a work would be incalculably useful as a family and school bible. For the sake of reducing the size and price of the volume, it would not be amiss to omit most, and perhaps all of the two books of Chronicles, together with some long genealogical lists, and ennumerations of the external ceremonies of the Jewish law."

Perhaps it will be said, that the necessity of such a work has been entirely superseded by similar publications. "The beauties of the Bible" and "Sacred extracts" I know are preeminently useful books of their kind; but they are professedly *Extracts* and not abridgments. As such, they are not to be expected, nor indeed do they profess to preserve the chain of Sacred history unbroken. Their chief object, and an object in the highest degree landable, is to present the most prominent and interesting portions, both of the Old and New Testament, to engage and fix the attention of the young. But I would confine my remarks to the Old Testament, and would have nothing omitted that could fairly be considered as useful to the youthful mind, or proper for an indiscriminate perusal.

The subject I think cannot be considered unimportant. For myself, I must confess my surprize, that it has not occupied the attention of parents especially, more than it appears to have done; and I should be highly gratified to see the opinion of some intelligent and judicious correspondent in your valuable paper, or the Christian Disciple.

A PARENT.

TESTIMONIES OF THE FOREFATHERS OF NEW ENGLAND, IN FAVOUR OF CHRISTIAN CHARITY AND AGAINST ILLIBERALITY AND BIGOTRY.

NO. IX.

"*The true basis for an union among the people of God, offered and asserted, in a Sermon, preached at the Ordination of a Pastor in the Church of the Baptist's at Boston, in New-England, on 21st day of the 3d mo.* 1718. *By* COTTON MATHER, D. D."

The *preface* to this Sermon, written by Dr. INCREASE MATHER, contains the following remarks.

"It was a grateful surprise to me, when several of the brethren of the Anti-pædobaptist persuasion came to me desiring that I would give them "*the Right Hand of Fellowship*" in ordaining one whom they had chosen to be their Pastor. I did (as I believe it was my duty) readily consent to what they proposed. Considering the young man to be ordained is serious and of a candid spirit, and has been educated in the College at Cambridge; and that all of the Brethren of that Church with whom I have any acquaintance (I hope the like concerning others of them) are in the judgement of rational charity Godly persons; and above all considering that the Scripture says "receive ye one another. as Christ has received us;" and that Christians although in some things of different sentiments, ought not to be refused if God has received them. Rom. xiv. 3. I doubt if I had denied the brethren's request, and discouraged their desire of communion with us, our holy Lord Jesus, who did so pathetically urge the duty of mutual love upon his true disciples, as ever they would convince the world of their being such, (John. xiii. 34, 35.) would not have been pleased with me.—Suppose their particular opinion to be an error, our holding communion with them does not intimate any approbation of it. If it did, we must renounce communion with all the men in the world: for where is the man but I may think that in some particulars he is erroneous, and he will think so of me?"

"My eldest and dearest brother SAMUEL MATHER (who was the first that did preach the Gospel to the North Church in Boston, where I have been his unprofitable successor for near upon seven and fifty years) he not long before his death wrote a book with the title of *Irenicum*, the design of which is to shew wherein Presbyterians and (those called Independents) Congregational men, and Anti-pædobaptists differ from each other, and that they ought to give the Right Hand of Fellowship to each other, considering the greatness of their agreements and the smallness of their differences. May I now that I am going out of the world leave a dying example to those that shall survive me, of a Catholic and Christian spirit, and of charitableness to those that may in controversial and extra-fundamental opinions differ from us.

"Concerning the sermon emitted herewith by my son, I shall not say any thing because of my relation to the author. Only that I do abundantly concur with that assertion, that *real picty is a true and sufficient ground for communion among all parties of Christians who hold the head.* Col. ii. 19. They that shall live together with Christ in heaven, ought to live and love as brethren while they are on earth."

The SERMON is on the text, Romans iv. 7. "*Receive ye one another, as Christ also has received us, unto the glory of* God."—The following extracts exhibit its principal features.

"Notwithstanding my concern at all times to maintain the cause wherein I dissent from those with whom we are now assembled, I cannot but hope that glory to God in the highest will be the fruit of that peace on earth and good will among men which is expressed in the action now before us.

"In the primitive Church the Christians who were agreed in the *essential* and *substantial* points of Christianity, yet had their different persuasions about some *circumstantial* and *accidental* matters."—"Yet did the apostle say, receive ye one another, and love and live as brethren in communion with one another, notwithstanding your differences. This may be enough to satisfy us that the assuming Church Governors who require an entire *uniformity* in matters of *doubtful disputation*, and would *compel* dissenters to come in unto it, are chargeable with an usurpation and iniquity.

"They that are united in the glorious maxims of PIETY, ought now, notwithstanding different sentiments in lesser matters to *receive one another* as brethren; whom our great Saviour will one day receive to the glory of God. It is impossible but that good men should have their different sentiments in many matters of religion. Differences of education, and of constitution will unavoidably produce a difference of opinion; yea, perhaps, there are hardly any two good men upon earth, who are in all things exactly of one opinion. But what—will these different sentiments justify these hateful things among them? Gal. v. 20, 40. "*The works of the flesh are hatred, variance, emulations, wrath, strife, envyings, and such like; of which I tell you that they which do such things, shall not inherit the kingdom of God.*" By no means. '*Tis impossible but that good men should* AGREE *in much greater things; and far more of them than those wherein they* DIFFER; and therefore, notwithstanding their *different sentiments*, let them *receive one another*, with all the regards that good men owe to one another. The servant of God, in what a brotherly manner did he receive those to whom he could say, Phil. i. 1, 7. "God hath begun a good work in you; it is meet for me to think this of you all." Christians, when you see a man of *different sentiments* from your own, and holding what you take to be *errors;* yea, perhaps very grievous ones; consider seriously:—"*Is this one in whom a judgment of rational charity can see a good work of God began? Is it meet for me to think this of him; that* GOD *has began a good work of* PIETY *in him?* If he be such an one; in the name of *God receive* him. In the day when you shall see him received, as well as you, to the glory of God; it will be no grief to you, nor offence of heart, that you have received him."

"Wherever we see any credible and laudable evidences of PIETY, though they be in a man of *different sentiments* from ours; yet let us with an incomparable candour, think—*this is my Brother, My Father, is his Father too. My Saviour has written the name of this my brother in his book of life; and has died for him. I have a good hope through grace to have a share in the riches of the glory of the inheritance of the Saints; and I hope this my Brother will share with me in the glory.*"

"But then, since you are such united Brethren, why should you not unite in projections to advance the kingdom of God? Receive one another into societies for mutual assistance, to propagate that PIETY, which you are all well wishers to. You are united in the *maxims of* PIETY; what should hinder your combining with one shoulder, to carry on the cause of our uncontroverted PIETY? Why should you look strange on one another, and be shy of one another; when the most glorious cause in the world, calls for your coming in for the help of it against the mighty? Instead of contriving every one to enlarge his own *little party*, would good men unite in promoting that PIETY which all good men in every party confess to be the *main interest*, the world would soon feel the blessed effects of such *associations.*

"If these united brethren are to receive one another; one would think they should not shut their church doors upon one another. When our Lord says, "receive one another"—does he not mean that it should be to the *means* and *seals* of their communion with him and with one another? Surely the reverse of "receive one another," is, disdain one another; withdraw from one another." All that are governed by the *maxims of* PIETY, will be worthy receivers at the table of the Lord; and surely, they are worthy to be received unto the communion table, who will be worthy receivers at it. When we examine the candidates of our communion, the thing to be insisted upon is this—*what evidences of* PIETY, *are to be found upon them.* The thing to be moved for, is, that the terms of communion run as parallel with the terms of salvation, as possible. To see a godly Presbyterian, a godly Independent, a godly Anti-pædobaptist, a godly Episcopalian, and a godly Lutheran, all sitting down together in communion at the same table of the Lord; would be to wise men, a very grateful spectacle. And, I bless God, that I know where to meet with such a lovely spectacle. Indeed, it is very sadly true, that many ecclesiastical communities, wherein *piety* has its votaries, yet are guilty of this evil, that they impose *terms of communion*, which many that have the fear of God, are by just exceptions, kept from complying withal. Now in this unhappy case, what is to be done? Do this. Let good men go as far as they can, without sin, in holding communion with one another. But where *sinful terms* are imposed, then let them make their stops. Here a separation becomes a duty. Here the injunction of heaven upon them, is,—"be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." The imposers are the *schismatics.*

"But when communion is thus bespoke for all that have solid PIETY, to recommend them unto it; certainly ecclesiastical encouragement and emoluments, are to be with as large an extent communicated. By ecclesiastical monopolies, to keep the genuine followers of PIETY, under crippling incapacities; men may pretend what they will; but in the day when the secrets of men shall be made manifest, it will be found that there was not so much the love of Christ, and the zeal of his house, as a faulty *self-love*, lying at the bottom of it."

"To embrace a man who is not of the best morals, merely because he agrees with us in certain *peculiar notions*, which are our darlings; but at the same time, to reject a man of the most evident and eminent PIETY, because he does not come into our peculiar notions: this is the true *sectarian spirit*; which I hope will vanish by degrees, before the more manly christianity."

"And then there is one demand more to be made on behalf of these united brethren; which is, *a brotherly usage of one another, when their different sentiments are to be disputed on.* They who unite in the indisputable maxims of piety, yet we see that in a lower class, they differ much from one another; and they apprehend those *errors* in one another, for the curing whereof, *disputation* seems necessary to them. Now, brethren, you are to receive one another, when you seek to reclaim one another; to treat one another as brethren, when you are antagonists; to oppose with nothing but light and love; and when most lively engaged in disputing with one another, still to be disposed no other than very lovingly to one another. Some *dulcifying ingredients* must, from your union in PIETY, be infused into your *polemic essays*, when you are drawing saw with one another upon matters of *doubtful disputation;* and there must be no more of that acrimony, which the Papists have with so much scandal, seen in what the *Lutherans* and *Calvinists* have written against one another; and which "*the disputers of this world*," commonly discover in their eristic writings.

[*To be Continued.*]

Evangelical Missionary Society.

A small sum, lately collected by the pupils in Mr. Mandell's school, in Dorchester, to aid the purpose of the Massachusetts Evangelical Missionary Society, has been forwarded in a letter from Miss A. C. Downer, to Rev. Dr. Harris; which letter, with the answer, we publish for the example and encouragement of others to go and do likewise.

Dorchester, Jan. 1, 1822.

REVEREND AND DEAR SIR—

A number of the members of Mr. Mandell's school have united together and agreed to pay one cent each week, to be appropriated to the

benefit of those of our countrymen who are destitute of those privileges which we so abundantly enjoy for the improvement of our minds in knowledge and virtue. The inclosed sum, (though small) is the proceeds of our collection; which, if you, sir, will have the goodness to appropriate to the purposes of the Massachusetts Evangelical Missionary Society, you will accomplish the wishes, dear sir, of twenty-seven of your juvenile and sincere friends.

In behalf of the members,

A. C. Downer.

Permit us to express to you, Rev. sir, our sincere wishes for your health and happiness, and, in all respects, *a happy new year.*

To Miss A. C. Downer.

Dorchester, Jan. 1, 1822.

Dear Miss—I have received, with great pleasure, the communication which you made me in behalf of your fellow pupils in Mr. Mandell's school, inclosing the money which they had collected in aid of the benevolent purposes of the Massachusetts Evangelical Missionary Society.—Let me request you to express to them my acknowledgments, and to assure them that their donation will be very acceptable to the society.

It is, indeed, truly gratifying to me, my young friends, to find that you are so sensible of the peculiar advantages which you enjoy for acquiring knowledge and virtue, and that you are so deeply affected with the deplorable situation of those who are destitute of the means of education; that while you have been improving the opportunities with which you are indulged, with a zeal and proficiency which is highly commendable in you, and rejoicing to your parents and friends, you have been devising something for the assistance of those whose ears have never been greeted with a call to school, and before whose eyes the book of instruction has never been opened. Continue thus to prize and improve your precious privileges; to cherish and to exercise the benevolent affections, especially those whose noble aim is to advance the interests of knowledge and religion, and to deserve and receive the approbation of all the friends of youthful worth and goodness.

With thanks for the kind expression o your good wishes, accept the pious hope and prayer that God would grant to each of you those tokens of his divine favour, protection and blessing which will render the year on which you are entering, most truly a happy one; that you may be spared for many succeeding years to increase in knowledge, usefulness, virtue and happiness; and that hereafter, in the heavenly world, you may be among the "crowns of rejoicing" of your affectionate friend and pastor,

Thaddeus M. Harris.

CHRISTIAN REGISTER.

FRIDAY EVENING, JANUARY 4, 1822.

A communication has lately been made in the Repertory, on the construction of stables It is found that horses carried from the country to a city soon become sickly. This is attributed by the writer, and we think very justly to the confined and impure air of the stables. He recommends the following mode of ventilating. Let a hole of about 3 by 4 inches be made in the wall of the stable, something above the horse's head,—and on the opposite side let another be made near the floor. The cold air coming in at the last mentioned hole will press the warm and impure air, as it ascends, through the hole near the horses head.

This arrangement would undoubtedly do much in remedying the evil complained of. But we think that another important improvement might be suggested, though perhaps it might be a thing difficult for most owners of stables in a city to effect. We allude to the practice of depositing the filth of the stables in cellars beneath them. Whatever system of ventilation you adopt, it will be difficult properly to ventilate a stable that has such a mass of impurity beneath it. If this inconvenience could be remedied, the other proposed improvements would, no doubt, be effectual in promoting the desired objects.

An association has been lately formed in Hartford (Con.) called the "Hartford African Sabbath School Society." The object is to provide for the religious instruction of such people of colur as shall attend the school, established by the society, and for teaching them the rudiments of learning, so far as may be necessary for the attainment of religious knowledge."

A society has been lately established in Baltimore (Md.) for the prevention of pauperism.

"The objects of the Society," says the 2nd Article of the constitution, "shall be to investigate the circumstances and habits of the poor and the cause of their poverty; to devise means for improving their situation, both in a physical and a moral point of view; to suggest plans for calling into exercise their own endeavours to improve their situation, and afford the means of giving them increased effect; to hold out inducements to economy and saving from the fruits of their own industry in the seasons of great abundance; to discountenance, and, as far as possible, to prevent mendicity and street begging, and in fine to do every thing that may tend to ameliorate their condition, by stimulating their industry and exciting their own energies.

The ordinary vices which infest all cities of a dense population, viz. intemperence, prostitution and idleness are named by the society, as the causes of the evils it aims to prevent. "To check the progress of these deteriorating practices and modes of life, the society have made a determined stand; and whatever may be the probability of their success, none can doubt the merit of their intentions."

Congress of the United States.

SENATE.

TUESDAY, DEC. 21.—Two private bills were read and passed to second readings.

A resolve respecting clerks and persons employed in the revenue offices, and another respecting relief to purchasers of public lands, were agreed to without objection.

The consideration of a proposed amendment to the Constitution, relative to the mode of choosing electors of President, was taken up, but afterwards postponed till the 2d Tuesday in January.

Several bills from the House were received and read. The doors were then closed to consider an executive message received from the President.

MONDAY, DEC. 24—The *Navy rules and regulations*, reported by the Secretary of the Navy, were referred to the Naval Committee.—Some private bills from the House were read. Mr. Knight communicated certain resolutions of the state of Rhode-Island respecting the appropriation of public lands for the purposes of education.—Some private bills were read, and several petitions received and referred; and then the Senate adjourned to Thursday.

THURSDAY, DEC. 27.—A petition from the President of the Bank of U. S.; and one from the Transylvania University, for a repeal of duties on imported books, was read and referred.

Mr. Knight introduced a resolution of inquiry respecting the commission or compensation of navy agents.

Several parts of the President's message were referred to appropriate committees. Various private petions were presented and committed; the Senate then went into the consideration of executive business, with closed doors; and then adjourned.

HOUSE OF REPRESENTATIVES.

FRIDAY, DEC. 21.—Unfavourable reports on various petitions for pensions, and indemnity for losses, were laid on the table.

A joint resolution passed the House respecting the distribution of copies of the 4th census to the members of Congress, President, and Vice President, the executive of the several states, the Judges of the U. States, the Universities, Colleges, &c.

The petition of William Gray, Israel Thorndike, and others, praying for an alteration of the revenue law of 1818, was presented and committed.

A committee was appointed to consider the report on the mint establishment.

A resolve respecting the establishment of naval schools was negatived.

The rest of the day was occupied in a discussion respecting certain claims of indemnity for losses during the late war.—*Adjourned to Monday.*

MONDAY, DEC. 24.—Petitions were received from Massachusetts, Rhode-Island, and North Carolina, for the establishment of an uniform system of bankruptcy.

Resolves were passed respecting the sale of public lands; and the civilization of the Indians; and also a resolve of inquiry respecting the equal extension of the advantages of the judiciary to the several states.

A committee of one gentleman from each of the states in the Union was appointed for the purpose of reporting a bill apportioning representatives among the several states, according to the 4th census.—*Adjourned to Wednesday.*

WEDNESDAY, DEC. 26.—A resolve was submitted respecting information about the several manufacturing establishments, and their manufactories in different parts of the United States.

A resolve was passed to inquire into the expediency of erecting a light-house on Throg's-neck, on Long-Island sound.

A communication from the Navy Hospital Commissioners was read and committed.—Certain reports of committees were read, and the House adjourned.

THURSDAY, DEC. 27.—A petition was presented from the city of New-York, respecting an uniform system of bankruptcy.

A bill was passed to be engrossed giving relief to P. Mellen.

A resolution was submitted inquiring what expenditures had been made under the act providing for the civilization of the Indian tribes. Two other resolves were submitted and laid on the table. *Adjourned.*

CITY GOVERNMENT.

At a town meeting, holden on Monday, and by adjournment, on Tuesday and Wednesday; the report relative to the government of the town, prepared by a committee, appointed for that purpose; was read, and discussed, and in its important outlines, was generally approved by the town. This report, recommends a system of government, much resembling that adopted by cities generally. Monday next is appointed for the citizens to signify their acceptance or rejection of the alterations recommended by the report. The vote is to be taken by ballot, in five distinct resolves.

Boston Athenæum.

The public attention has been recently called to this highly valuable and useful institution; and a most generous patronage has been extended to it. On Thursday, the Trustees purchased the valuable house in Pearl-street, belonging to the estate of Mr. Cochran, for which they gave 15,300 dollars. Since then, we learn that James Perkins, Esq. has presented to the institution the spacious house adjoining, which he lately occupied, and which is estimated to be worth 18,000 dollars; and the prospect is, that independent of their library and cabinet, the institution will have a clear capital exceeding 20,000 dollars.—The edifice is completely disconnected with other buildings, and situated in one of our finest streets. It is contemplated, we learn, to widen the sidewalk, the whole length of Pearl-street, on the Athenæum side of it; which, if effected, will form a *paved* equal to any in the United States.

We learn that Mr. Augustus Thorndike has presented the Athenæum with a superb collection of casts of ancient statues and busts. The cost is said to exceed 2,000 dollars.—*Cent.*

On Wednesday, in the Supreme Judicial Court, sitting in this town, came on the trial of Samuel Clisby, indicted for highway robbery, with a deadly weapon; committed in this town on the 13th of August last, on Mr. Ezra Haynes. The prosecution was conducted by the Attorney and Solicitor Generals, and the defence by Messrs. C. G. Loring and Sumner.

At a quarter past 9, in the the evening, the jury returned a verdict of GUILTY.

The crew of the Portuguese ship sent into this port for an attack on the *Alligator*, were examined on Thursday and Friday, before Judge Davis. They were all discharged, nothing being found against them which made them amenable to the laws. The vessel, we understand will be libelled for trial in March next.

Capt. John Knight, commander of the ship *Delphos*, has been sentenced, in a trial before the S. J. Court, now sitting in this town, to pay 4100 dollars damages, for barbarous treatment of a boy by the name of Washburn, that sailed with him.

The Rev. Daniel Dana, D. D. late President of Dartmouth College, is to be installed by the Londonderry Presbytery, on Wednesday the 16th inst. as Pastor of the Church and Society in the West Parish of Londonderry.

The Committee on Naval Hospitals have reported to Congress a statement of the annual receipts of the navy hospital fund since the passage of the act of Congress, 26th Feb. 1811, establishing navy hospitals. From this statement, it appears that there has been received the sum of 155,468,2 dollars, from which they deduct amount of expenditures debited to said fund, 10,652,85; leaving a balance unexpended of 144,815,17.

It is stated that Farmer, who was to have been executed yesterday, for the murder of Ann Ayer, died in Amherst gaol on Sunday evening.

The receipts of the Treasurer of the American Bible Society in the month of November, were 3537 dollars.—The issues were, Bibles 2579, Testaments 2326, Indian Gospels and Epistles 12—total 4917—value 3102 dollars.

Resolutions in favour of an appropriatian of the National Lands to promote Education have been unanimously concurred in by the Senate of Pennsylvania.

Foreign Articles.

A late arrival at New-York, brings London papers as late as Nov. 10.

The King had returned from his tour on the continent. He arrived at his residence on the evening of the 8th. The Park and Tower guns were fired on the occasion.

The state of trade was improving in every part of the country, particularly in *Leeds*, *Sheffield*, *Wakefield*, and other manufacturing towns. Wages have risen, and there are no unemployed hands.

FRANCE.

On the 4th Nov. the sessions of the French Chambers was opened by a speech from the King. He states that amicable relations continued to exist between France and foreign powers, and that there was a prospect of their continuance. In relation to the war in Turkey, he says, "Let us hope that the calamities in that quarter approach their termination; and that the prudence and cordiality of all the powers, will find the means of satisfying what religions policy and humanity may justly demand."

SPAIN.

The accounts from Madrid are to Oct. 27. The English papers represent the affairs of Spain in an unfavourable light. The minister of finance had got into disgrace, and it was expected would be dismissed on account of the manner in which he negociated a loan at Paris.

The fever was subsiding in Barcelona.

TURKEY AND PERSIA.

The latest advices from Constantinople state that Persia had commenced hostile movements against the sublime Porte. One of the sons of the Seah had marched against the Pachalick of Bagdad with a force of 60,000 men.

By a late arrival at Baltimore from Batavia, it is stated that the cholera morbus had made and continued to make dreadful ravages on the Island of Java. Among the late victims to it were Capt. Robert Cooke, supercargo of the sloop Margaret of Baltimore, and Capt. Peabody of Salem.

Accounts from Surinam state that an insurrection had broken out among the blacks on several plantations near that place.

The Emperor Alexander has expressed his full approbation of the conduct of his minister to Turkey, the Baron Strogonoff, and has conferred on him the order of St. *Wladimer.*

Advices had been received at Venice, from Trieste, that Trippolizza, the capital of Peloponesus, had capitulated to the insurgents.

Prince Ypsilanti (the elder) arrived at Frankfort Oct. 31, on his way to Paris.

Late from Gibraltar.—We are indebted to Mr. Topliff for the loan of Gibraltar papers to Nov. 21. They contain various accounts of serious disaffection, and occasional tumultuous proceedings in several towns in the south of Spain, particularly at Cadiz, Seville and Malaga. There are also various accounts of the prevalence of the fever on the Mediteranean coast, which still destroyed a large number of the inhabitants. *Repertory.*

Privateering.—The government of Buenos Ayres has published a decree that the circumstances which led to the issue of letters of Marque and Reprisal have now ceased to operate,—and that all who possess such letters shall immediately deliver them up, or incur the guilt of piracy.

LONDON, Nov. 5.—Recent advices of the highest authority, although of a confidential nature, received at the close of last week from St. Petersburgh, announce, that notwithstanding the colouring given to the negotiations carrying on, the war between Russia and Turkey is inevitable, and this conclusion is supported by the opinion of a gentleman who left the Russian capital sixteen days ago. The greatest care has been taken to disguise the real intentions of the Emperor, so as to make the professions he has so repeatedly uttered to the States of Europe hide the secret policy by which his Councils are actuated; but his journey to the head quarters of his army, the great stir in the War Department, the extensive preparations made, and, above all, the state of public opinion in Russia, warrant the conclusion that it is no longer in the power of the Emperor himself to stop the enterprise in view, thus frustrate the hopes of his army and people, and soil plans which have been forming at an immense expense, and maturing for years, when so favourable an opportunity offers. Nay, in St. Petersburgh, the doctrine is very openly avowed, at the present moment, that if the Emperor, by listening to the remonstrances of his Continental Allies, were to give up the project in question, he could not return to his captital without the danger of his life; so strong and determined is the party in favour of a war against Turkey, even among the members of his own family; and experience has told us how these matters are often settled in such a country as Russia.

Morn. Chron.

Our subscribers are informed that the Office of the Christian Register will this week be removed from Congress-street, to the chambers over No. 47 Marlborough-street, corner of Franklin-street, nearly opposite the Marlborough Hotel. Entrance the first door on Franklin-street.

MARRIED,

In this town, on New-Year's Evening, by the Rev. Mr. Dean, Mr. William A. Dickerman, to Miss Nancy daughter of Mr. Benjamin Crombie.

In Mendon, (Mass.) Hon. Joseph Rawson, of Barrington, (R. I.) to Mrs. Susan W. Rawson.

At Jamaica Plains, Mr. Edward Jackson to Miss Mary Webster Payson.

DIED,

In this town, on Saturday morning last, Miss Elizabeth Wheeler, aged 21, daughter of Mr. Samuel S. Wheeler.—Mrs. Mary Sanger, widow of the late Mr. Zedekiah S. aged 53.

On Monday morning after a lingering illness, widow Eliza Grover, aged 38.

In this town, on Tuesday morning, Harriet F. Coye, aged 4 years.—Mr. William Stevens, aged 42.—Yesterday morning, Doct. W. T. Conway.

On Wednesday, Mr. John Stedman, aged 21, of Cambridge, was killed in consequence of being crushed between the shaft of a loaded truck and a brick wall, in Charles-st. He survived the injury about thirty minutes.

In South-Boston, on Tuesday evening last, Mr. Nicholas Snelly, formerly a member of the Grand Lodge of Ireland.

In Dedham, on Sunday morning, Edward S. Swett, Esq. attorney at law, aged 24.

In Merrimack, N. H. Rev. Jacob Burnap, D. D. aged 73.

In Rutland, Vt. suddenly, Rev. Heman Ball, D. D.

In Bristol, on the 24th ultimo, after a short illness, Shearjashub Bourne, Esq. aged 70 years. He was the only brother of the late Judge Bourne, and was liberally endowed with those native talents, the high cultivation of which rendered that great man so eminently distinguished.

In Paris Oct. 20. the Archbishop of Paris, Alexander Augustus Talleyrand Perigord. He was born in Paris A. D. 1736. During the days of the Revolution he emigrated to Germany, and afterward, for greater security, to England. On the restoration of the Bourbons he returned to Paris, and was created Grand Almoner of France. The Prince de Croi, Bishop of Strasburg is nominated as his successor.

To Let.

A COMMODIOUS apartment, well calculated for, and which has for some time been occupied as a Printing-Office, in the centre of business. Inquire of John Cotton, jr. No. 47 Marlboro' St. corner of Franklin St. Possession given immediately.

Jan. 4.

POETRY.

The following interesting passages are from Mr. Southey, the Poet Laureate's "Address to A. S. Cottle, on publishing his translation of Icelandic Poetry :"

" ———'Twas a strange belief!
And evil was the hour when men began
To humanize their God, and gave to stocks
And stones the incommunicable name.
It is not strange that simple men should rear
The grassy altar to the glorious Sun,
And pile it with spring flowers and summer fruits,
And when the glorious sun smil'd on their rites
And made the landscape lovely, the warm heart
With no unholy zeal might swell the hymn
Of adoration. When the savage hears
The thunder burst, and sees the lurid sky
Glow with repeated fires, it is not strange
That he should hasten to his hut and veil
His face, and dread the dæmon of the storm.
Nor that the ancient Poet, he who fed
His flock beside the stream of Helicon,
Should let creative fancy people earth
With unseen powers, that, clad in darkness, roam
Around the world, and mark the deeds of men.
But that the Priest, with solemn mockery,
Or monstrous faith, should call on God to lead
His armies forth, and desolate and kill;
And over the read banners of the war,
Even in the blessed name of JESUS, pour
Prayers of a bloodier hate than ever rose
At Odin's altar, or the Mexican,
The victim's heart still quivering in his grasp,
Rais'd at Mexitlis' shrine—this is most foul,
Most rank, most blasphemous idolatry!
And better were it for these wretched men
With infant victims to have fed the fire
Of Moloch, in that hour when they shall call
Upon the hills and rocks to cover them,
For the judgment day is come.

" *The Poet eulogizes America, as*

———that happier shore
Where Priestley dwells, where Kosciusko rests
From holy warfare. Persecuted men!
Outcasts of Europe! sufferers in the cause
Of Truth and Freedom! ye have found a home;
And in the peaceful evening of your days
A high reward is yours, the blessedness
Of self-applause.

" *He expresses his surprise at the negligence and inattention of men to Christianity.*

———Is it not strange, my friend,
If aught of human folly could surprise,
That men should with such duteous zeal observe
Each idiot form, each agonizing rite
Of Pagan faith, whilst there are none who keep
The easy precepts of the Nazarene,
The faith that brings with it its own reward,
The law of peace and love?—But they are wise
Who in these evil and tumultuous times
Heed not the world's mad business; chiefly they
Who with most pleasing labouring acquire
No selfish knowledge. Of his fellow-kind
He well deserves, who for their evening hours
A blameless joy affords, and his good works,
When in the grave he sleeps, shall still survive."—
pp. 191, 192.

MISCELLANY.

MRS. CAPPE.

In No. 7, of the Christian Register, we gave a brief obituary notice of Mrs. CATHERINE CAPPE, relict of the late Rev. NEWCOME CAPPE, of York, (Eng.)—The following further account of this eminent lady is from a letter addressed to the Editor of the Monthly Repository.

Clifton, Aug. 9, 1821.

SIR—Although I doubt not the character of the late Mrs. Cappe, of York, will be delineated in your pages by a far abler hand than mine, I cannot refrain from expressing my veneration for her memory, and my sorrow at being deprived of the high privilege of her acquaintance and friendship.

Her end, no doubt, was blessed. In the midst of years and honours, and prolonged usefulness, occupied to the very last with unabated enjoyment, and scarcely abated activity, in employments which afforded her supreme delight—she may seem almost to have been translated, rather than to have died. Yet, when I consider how much good she might have effected, even during the very few years that could have remained to her; that her character seemed to be ascending to nobler degrees of disinterestedness and pious zeal, and that the extent of her experience, the weight of her counsels, the love and respect of her acquaintance, and the lustre she reflected on our cause, were increasing with every advantage,—I cannot help feeling and deploring the loss we have sustained.

However, those who have known her, may now console themselves with retracing the many good qualities by which she was distinguished.

Of her devotion, it may scarcely become us to speak. But who can doubt the unsullied nature of the spring whose waters were so pure and refreshing?

I speak of her, as she developed her own character; with all the simplicity of truth, in her conversation, and her letters, and her deeds, which speak for themselves. Few persons at her advanced age, felt so universal a concern for the welfare of the human race.

Earnestly as she was devoted to the particular objects which she had successively in view, within the immediate sphere of her exertions; she appeared to feel an almost equal interest in every method by which the progress of knowledge, liberty and virtue, were advanced in every part of the globe. Her heart embraced the whole habitable world; and did we know more of the dwellers in distant spheres, it was wide enough to embrace them with all their interests also.

The divinity students at the college, have particular reason to remember the delight and improvement with which they listened to her conversation, and the unbounded generosity and kindness with which she followed them to the field of their several labours in after life. It was highly gratifying too, to observe that to those to whom she extended so large a portion of her intimacy and kindness, were not the only persons who formed an equally high estimate of her moral qualities. Religious bigotry seemed to be beguiled of her unfriendliness, and to lay aside her anathemas; though she often breathed a prayer for the conversion of one whose final security rested on no better foundation than a long life of obedience to the commands of her heavenly Father! "Oh, madam, if you were not a Unitarian!" pathetically exclaimed a benevolent clergyman, after conversing with her long, and with deep interest, on subjects of common interest. Mistaken man, though amiable in his errors! I trust that he will hereafter be convinced that the "pure in heart," whatever be their religious persuasion, "SHALL see God;" that the mansion of his heavenly Father's house, are of far wider dimensions than he had laid them down; that the impassible gulph separates not the believers from the unbelievers in the creed of St. Athanasias; and how will he start back with surprise (if aught of prejudice and infirmity remains) at discovering in the foremost rank of the countless multitude, clad in robes of white, and bearing palm branches in their hands, one who he had, perhaps, once trembled to think *must* be banished for her opinions to the regions of outer darkness, and unceasing woe: at beholding the Son of Man himself conversing with "publicans and sinners?"

But "you Unitarians live well," said a zealous Methodist to a friend, whose errors he lamented, "but you do not die well." Look at Dr. Priestley, employing the last glimmering light of the lamp of life, in defending the truth of the Christian revelation. Look at Mr. Lindsey, steadying the trembling hand of 82, to prove by his writings, "that all is of God, and for good to all."

Look at Dr. Cogan, calmly conversing at his brother's fire-side, a few days before his expected decease, on the advantage of death under the system of Divine Providence. Look at Mrs. Cappe, who, to the last throb of her life, continually *wished* the happiness of the whole family of man, redoubling her diligence with the lengthening shadows of her setting sun, foregoing the rest which is the appropriate enjoyment of age, and overtaken at last in the very midst of the protracted labours of the pen and tongue, to promote the highest interest of her fellow beings! But I forbear, sir; a lengthened panegyric would be an offence against the gentle spirit of its subject. Long, long will those who enjoyed the benefit of her society remember that benevolence which was spread over her whole social intercourse, and wrought into the lines of her countenance.

May her intelligent *female* acquaintance, in particular, be stimulated to supply the vacant place *in the pages of your valuable work*, and in the circle in which she moved.

GEORGE KENRICK.

Further notices of Mrs. Cappe.

"My revered friend" says the Rev. Mr. Wellbeloved, in a note to his sermon occasioned by Mrs. Cappe's death, "was busily engaged at the time of her death in reprinting, in a cheap form, the beautiful and impressive Practical Reflections which accompany her 'History of the life of Christ.' Two or three days before this event, she had put into the hands of the printer, the matter for the work abovementioned; and it was my painful task to revise the proof sheet, while preparing to commit her remains to the silent grave."

To the discoure of Mr. W. are subjoined some short meditations and prayers, found amongst Mrs. Cappe's papers after her decease.

"These are published," says the Christian Reformer, "as illustrating her character, and particularly as proving that the religious system to which she so strongly attached,, is not that cold and presumptuous system which some, who know little of it or of those who maintain it, so erroneously assert it to be, but that it is perfectly consistent with devotedness to God, with ardent piety, and with deep humility of spirit." We give two of them.

" *On having attained the age of seventy.*

"O most merciful and righteous Father, thro' many perplexities and difficulties has thy kind and good providence graciously conducted me. Many have been my failings, many my imperfections and errors; but most of all have I to lament that insensibility of heart which has too often estranged my spirit from that delightful communion with thee the only true source of all perfection, and in which can alone consist permanent and real felicity. I acknowledge, with the devoutest gratitude, that the disappointments and privations to which I have been subjected, as well as the success with which I have on many occasions been favoured, have equally been the effects of thine infinite goodness. Praise the Lord, O my soul! and all that is within me, bless his holy name! And now, O Lord, for what remains, having attained, through thy goodness to the age of threescore years and ten, enable me, I humbly beseech thee, to dedicate the short remainder of my life wholly to thee. I ask not so much to be exempt from the weaknesses and and pains of declining age. as that I may so conduct myself under them, whatever they may be, as shall finally tend to thy glory, and to promote the interests of true and undefiled religion. Amen. Amen. *September*, 1814." p. 44.

" *On her last birth day.*"

"June 14th, 1821. By thy good providence, O most merciful father, I have this day entered into the seventy-eighth year of my age. Many indeed have been my failings and imperfections, but to thy goodness I am unspeakably indebted, that by the gracious arrangements of thy providence I have been uniformly preserved through the course of a long life from the guilt of wilful transgressions. The time cannot now be distant when I must render up my account, and my earnest prayer is, that the small remainder of my life may be wholly dedicated to thee; not that I may be exempted from the pains and sufferings of the dying hour; but that, in humble imitation of my Lord and Saviour, I may so sustain whatever thou mayst see fit to appoint, as not through my feebleness and want of faith in the precious promises of the blessed gospel, to cause the way of truth to be evil spoken of. And now, my God and Father, I would commit the keeping of my soul to thee, by whatever means thou pleasest, so to demean myself, that whether in life or in death, thy name may be glorified. Amen. Amen."—Pp. 45, 46.

It is announced that "Memoirs of Mrs. Cappe, written by herself," will shortly be published, in one volume, 8 vo.

DR. FRANKLIN.

Part of a letter from the late Dr. Franklin, to his friend G. Whatley, Esq. written May 18, 1788.

"You are now 78, and I am 82—You tread fast upon my heels: but though you have more strength and spirit, you cannot come up with me till I stop, which must be soon; for I have grown so old as to have buried most of the friends of my youth: and I now often hear persons whom I knew when children, called old Mr. Such a-one, to distinguish them from their sons, now men grown and in business: so that living twelve years beyond David's period, I seem to have intruded myself into the company of posterity, when I ought to be abed and asleep. Yet, had I gone at 70, it would have cut off twelve of the most active years of my life, employed too in matters of the greatest importance; but whether I have been doing good or mischief, is for time to discover. I only know that I intended well; and I hope all will end well."

CHINESE WOMEN.

One of the surest tests of the refinement of a nation, is to be found in the treatment experienced by the softer sex; and could the Asiatics be once thoroughly persuaded of the impolicy of their conduct and deportment towards their women, we might confidently anticipate a change of character which would raise them several degrees above their present rank in the scale of civilization. As they go on now, they may and deserve to continue from ages circumscribed within the base and narrow limits of mere animalism, shut out from all those sweet and ennobling emotions which depend—not on the indulgence of a grovelling sensuality, but on the cultivation of the best and finest qualities of our nature.

"The Haram's languid hours of listless ease,
Might well be quit for raptures sweet as these."

But of all the people of Asia, it would be difficult to select one in which the real worth of the feminine character—the mingled softness and fortitude—the grace—the elegance—of an intellect of which, generally speaking, we know not why the strength and extent should be supposed inferior to those of the masculine sensorium—"*the mind—the music breathing from the face*" of enlightened loveliness;—the generous delight that thrills the female heart, at the glory and happiness of him who has secured its affections. In no region, even of Asia, we repeat, is the value and dignity of women so wretchedly appreciated, as in China—no where; even among orientals, is the absence of—we will not say refinement, but—decency on this important point, so disgustingly evident, as among the Chinese.

DIFFERENT COLOURS OF MOURNING.

In Europe, *black* is generally used, because it represents darkness, which death is like unto, as it is a privation of life. In China, *white* is used, because they hope that the dead are in Heaven, the place of purity. In Egypt, *yellow* is used, because it represents the decaying of trees and flowers, which become yellow as they die away. In Ethiopia, *brown* is used, because it denotes the colour of the earth from whence we come, and to which we return. In some parts of Turkey, *blue* is used, because it represents the sky, where they hope the dead are gone; but in other parts, *purple* and *violet*, because, being a mixture of black and blue, it represents, as it were, sorrow on the one side and hope on the other.

CASHMERE GOATS.

From a memoir read before the Royal Academy of Sciences in France, it appears that the goat which is supposed to produce the down from which the Cashmere shawls are manufactured, has been imported into France. A Frenchman by the name of Jaubert, patronized by his government, and recommended to the protection of the emperor of Russia, travelled through various parts of Russia in 1818, and discovered among the Kirghis, (a wandering people, N. E. of the Caspian sea,) a species of goat having a thick down of dazzling whiteness. From different tribes of the Kirghis, he purchased upwards of 1200, and conducting them by land to the Black Sea, shipped 566 of them for France. Out of this number, 400 arrived at Marseilles, in April, 1819.

DEFERRED ARTICLES.

Pilgrim Celebration in Plymouth.

Though no preparations had been made for public display in the celebration of the 201st anniversay, at Plymouth, yet on the approach of the day, our gratitude was awakened, and our hearts animated in the recollection of the past, and in anticipations of the future. The sufferings and privations of our Ancestors, and the heroic fortitude that sustained them, and the deep religious confidence on which that fortitude rested, as its proper foundation, are a worthy theme for a nation's praise. A suitable commemoration of this event—the design of the Pilgrim Society—while it keeps alive our respect for the individual and collective character of the Fathers, will tend to insure the permanence of those institutions, from which proceed civil, religious, and social enjoyments, which until realized by us, scarcely existed, but in the tales of romance. The 22d of December is not a day of empty parade, nor unmeaning ceremony, but the finger of God points to it, as the proper season to recal, and lay deep in our hearts, the sentiments, by which as men and citizens, as legislators and magistrates, we should be guided in forming our part in this mighty series of human existence. All should be earnest, then, to celebrate this day, and not less earnest to keep in view the legitimate design and useful tendency of this celebration.

In the morning, divine service was attended in the meeting-house. The devotional exercises consisted of the Hymns and the Ode appropriate to the occasion, selections from Scripture, and a very impressive prayer by the Rev. Mr. KENDALL. The corps, deriving their name from *Standish*, the efficient military commander of the Pilgrims, made their annual exhibition. At noon a company consisting of about 60 gentlemen partook of a very handsome entertainment, provided by Capt. Bartlett, at the new Hotel, where were displayed, beside "the abundance of the sea and the treasures hid in the sand," all the goodly plenty of our land. The venerable JOHN WATSON presided. After dining N. M. DAVIS, Esq. in answer to a call on him for a toast, prefaced "the memory of our Ancestors," by a neat and appropriate address, which, though hastily prepared, was well adapted, and gave dignity to convivial feelings.

A new set of fanatics has sprung up at Dresden, some of whom have carried their enthusiasm to such a height as to commit assassination and suicides: one woman lately killed her servant, by way of qualifying herself for heaven.—*London Paper.*

☞ Subscriptions for the Christian Register are received at the printing office of John Cotton, Jr. No. 10 Congress-street, and at Cummings & Hilliard's, No. 1 Cornhill. Communications for the Editor may be left at either of the above places, or at No. 3 Newbury-place. New subscribers who wish to file their papers, can be furnished with a regular series of the numbers from the commencement of the work.

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Nov. 16.

Massachusetts Charitable Mechanic Association.

APPLICATIONS to the COMMITTEE OF RELIEF of the Massachusetts Charitable Mechanic Association, will be attended to by *John Cotton, Oliver Johonnot, Daniel Messinger, Benjamin Clark, Isaac Harris, and Jonathan Harrington*, Committee.

Information is requested of those who are proper subjects of this charity. Nov. 30.

Mr. Brooks' Address.

JUST published, and for sale by *J. W. Burdit*, Court-st. and by Messrs. *Cummings & Hilliard*, No. 1, Cornhill, "*An* ADDRESS delivered before the *Hingham Peace Society*, Dec. 6, 1821, by CHARLES BROOKS, minister of the third church in Hingham."

Dec. 28.

Clergyman's Almanack, for 1822.

JUST PUBLISHED by MUNROE & FRANCIS, No. 4, Cornhill, *The Clergyman's Almanack; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ*, 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.

Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north; *but will serve for all the New-England States.* *Oct.* 19.

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